

## SUMMARIES

## Tao-ch'o's Pure Land Thought as found in Hōnen's Writings

SATŌ, Ken

The aim of this paper is to discuss how Tao-ch'o's Pure Land thought was taken into, and made use of in, Hōnen's Pure Land teachings. In his main work, the *Senchakushū*, Hōnen declares that his position is "to rely solely on the single master Shan-tao." Moreover, Hōnen revered Shan-tao as Amida's manifestation, and understood Shan-tao's writing to be "the rightly determined commentary."

On the other hand, it is also true that Hōnen distinguished Tao-ch'o from other Pure Land masters. Not only in the *Senchakushū* but in Hōnen's other writings as well, we see such expressions as "According to the intention of Tao-ch'o and Shan-tao," "According to the positions of Tao-ch'o and Shan-tao," "I take Tao-ch'o and Shan-tao to be my guide," and "I take refuge in Tao-ch'o and Shan-tao." The reason for distinguishing Shan-tao and Tao-ch'o in the *Senchakushū* is because, while Shan-tao is a master who has attained *samādhi*, Tao-ch'o has not attained *samādhi*. In other words, Hōnen holds two attitudes towards these two figures. In the one hand, he takes Shan-tao as his absolute authority, while on the other he identifies Shan-tao and Tao-ch'o.

In my paper, I have extracted references to Tao-ch'o in Hōnen's extant writings, and considered how the references in one writing correspond to those in other writings. The extant writings taken up here include (1) *Kurodani Shōnin Gotōroku* and *Shūi Kurodani Shōnin Gotōroku*, (2) The Daigo version of *Hōnen Shōnin Denki*, and (3) works included in *Saihō Shinanshō*. There are 85 references to Tao-ch'o in these three extant writings.

Naturally, there are slight differences in the treatments of Tao-ch'o among these three works. The differences derive from the characteristics of these works as well as the circumstances surrounding their compilation. Among the most prominent among those that correspond in the extant writings include the "Nembutsu tai'i" in the *Wago* and the "Matsudai akuse no shujō" in the *Saihō Shinanshō*;

the “Jōdo zuimonki” in the *Kango* and the “Ichigo monogatari” in the *Hōnen Shōnin Denki*; and the “Yōgi mondō” in the *Wago* and the “Jūsan kajō no Mondō” in the *Saihō Shinanshō*. However, even in the extant writings that are considered to be closely related to one another, there are sections that contradict each other. The analysis of the individual sections will be left for later.

Next, I consider the relationship between the references to Tao-ch’o and the *Senchakushū*. By distinguishing between the *Senchakushū* and the other extant writings, I was able to make clear the references to Tao-ch’o found only in the latter. In the non-*Senchakushū* extant writings, there are found references to aspects of Tao-ch’o’s Pure Land teaching not found in the *Senchakushū*.

In summary, in this paper I collected together, as a preliminary step to further research, references to Tao-ch’o in three of Hōnen’s extant writings, and considered the differences in the reference to Tao-ch’o among these three writings. In the future, I plan to investigate the references to Tao-ch’o in these works individually. In this way, I hope to elucidate how Hōnen appropriated Tao-ch’o’s Pure Land teachings.

### **Military Reform by Murata Seifū, a Vassal of the Hagi Domain**

KISHIMOTO, Satoru

Studies on the characteristic features of military reform during the final phase of Japan’s early modern period have focused on how westernization was carried out. However, it is too one-dimensional to think that Japan’s modern military might was created solely through the westernization of the army. In fact, both the Bakufu and the various domains struggled in various ways as they groped towards the creation of a modern military force, and the actual creation of a westernized army did not begin seriously until the very beginning of the Bakumatsu period. Indeed, in thinking of the characteristics of military reforms undertaken by the Bakufu and the domains during final phase of Japan’s early modern period, it is necessary not to focus exclusively on westernization in considering of how they sought to deal with the foreign threat from the Kansei period on.

With such interest in mind, in this paper I take up Murata Seifū, a reform leader of the Hagi domain, and consider the characteristics of the military reforms undertaken in this domain. The *Gokōshiki ikken jōsho*, written by Murata in 1840, clearly describes the military reforms sought by the Chōshū domain during the final phase of Japan's early modern period. Based on this document, I consider its character under the following three points.

First, the characteristic feature of foreign affairs and the Hagi domain's reaction to it from the Kansei to the Bunka-Bunsei periods, lies in the fact that it was closely related to the compilation of history. The "defense against foreign ships" that Murata developed in the *Jōsho* after the Bunka-Bunsei periods was developed with reference to the question of how to understand the significance of military exploits of the domain's first three lords in the context of the military reforms of the domain. This held an important place in the work of historical compilation.

Second is the relation between the military formation called Jingijin and the organization of western rifle troops. The Jingijin was formed on the basis of the Tenzanryū, the most advanced school of Japanese gunnery at that time. Later it sought to develop a more effective military technology and organization by absorbing elements from the Takashima school of western gunnery and Kunitomo gunnery. What is to be noted here that the Jingijin did not arise from the desire for military westernization. The teachings of the Takashima school was appropriated in order to study the military technology of the enemy western powers.

Third concerns the "Familial Military Arts" which was reconsidered in this process. This arose from the recognition that the Mōri family descended from a lineage related to the Ōe family. The Chinese school of military arts transmitted by the first three lords of the domain was emphasized as being the "Familial Military Arts." In Murata's *Jōsho*, this "Familial Military Arts" is placed within the context of the lineage of the successive lords of the Ōe-Mōri families, and the Jingijin is situated at the ultimate extension of this lineage.

In these ways, the military reforms of the Hagi domain during the final phase of Japan's early modern period was carried out under pressure from western powers by seeking a "reactionary" reforms on the one hand and by groping

towards a new type of military reform on the other.

## **A Tentative Construction of Scales for Measuring Confucian Culture**

KIMIZUKA, Hirosato

The purpose of this paper is to construct a tentative scale for measuring Confucian culture which still seems to lie at the heart of East Asian culture, especially in China, Korea, and Japan. Some writers like S. Huntington have argued that China-centered Confucian civilization, along with the Islamic one, will achieve major historical hegemony against the European Christianity in the 21st century. Therefore we should, I think, observe Confucian culture objectively and consider it calmly.

In my cursory review of earlier social scientific studies on Confucian culture, I have found only one work which seeks to make scales to measure Confucian values: the social-psychological study by a group of Taiwanese scholars including Kuo-shu Yang who tried to analyze the main five factors of Confucian value consciousness. This is however insufficient for it does not treat the political aspect of Confucianism.

In my paper, I propose a comprehensive conceptualization of Confucian value system. Confucian culture is defined as an ensemble consisting of four major components: economy, politics, social solidarity, and ordinary life. These components are further divided into 19 sub-elements.

I have also devised scales to measure them statistically. A questionnaire of 68 questions is composed to measure the extent of Confucian consciousness. 20 of the 68 questions associate with ones in the questionnaire used in a comparative survey in three countries last summer. In the end of this paper the implication of the 20 questions is suggested for a more thoroughgoing measurement.

## 当代中国城市青年性态度与婚恋观的变动趋势

吴 鲁 平

本文主要依据笔者自行设计、于 1998 年实施的“现代中国城市青年状况调查”中有关青年对性与婚姻问题的看法的数据资料，并结合已有的研究文献，描述了当代城市青年性态度与婚恋观的现状及其变化，揭示出青年的性态度与婚恋观在总体上呈现出开放与宽容的趋势，并重点分析了影响青年性开放的生理、心理、人口特征，尤其是社会文化因素。

## 《大阿彌陀經》譯注（二）

辛 嶋 靜 志

《大阿彌陀經》是 *Sukhāvatīvyūha* 最早的漢譯本，譯者據說是東漢的支婁迦讖或三國時吳支謙。與其它漢譯本，即，《平等覺經》（筆者認為是在公元四世紀前後出現的譯本）、《無量壽經》（據說出現在五世紀上半葉）、《無量壽如來會》（八世紀初）、《大乘無量壽莊嚴經》（991 年），及梵文本（最古老的貝葉寫本寫於公元十二世紀中期）、藏譯本（譯於九世紀初）比起來，無論是從思想方面來看，還是從語言方面來看，《大阿彌陀經》都是保留著最古老的淨土教面貌的經典，是研究有關淨土教初期思想和本來面貌的第一級資料。梵文本已有十種日譯本、英譯本，而對《大阿彌陀經》和《平等覺經》不僅沒有專題研究，甚至連翻譯也沒有人搞過。

筆者認為，只有首先正確讀解資料，纔能夠研究思想。如果想搞清楚淨土教最初的面貌及其以後的思想發展，首先需要正確讀解《大阿彌陀經》。為此，我開始對《大阿彌陀經》這一經典作譯注。

本篇為《大阿彌陀經》中描寫阿彌陀佛的光明功德、他的國土的特徵及在那裏菩薩和阿羅漢出類拔萃的一段（《大正藏》第 12 卷 302b20~303c25）。

## Military Graveyards and People's Memory

HARADA, Keiichi

This study examines how people remember the army and the war through army graveyards and navy graveyards, which have existed since the beginning of the Meiji period. This is my third essay about military graves.

### A. The institutional history of military graves.

1. Military graves, which were established by the Ministries of Army and Navy, had been in use until 1945 when both ministries were disbanded. Those who are buried here include soldiers who joined and were trained, officers who were engaged in service, and veterans if they wanted. Both ministries determined who were buried, how and by what procedure they were buried. The institutional history of military graves is divided into ten periods.

2. Army graves were supervised by the accounting department of each division. Navy graveyards were under the supervision of Chinjufu (navy headquarters of ports). Guards were dispatched by each of them.

3. Soldiers were buried by interment. Reburying was not been permitted until the fourth period (1873) when permission for reburying was enacted.

4. The tombs were divided by rank. The size of tombs and grave signs was differentiated according to their rank. Noncommissioned officers and soldiers were buried together ten years after the first burying.

5. There was no religious character to the graves. The construction of *torii*, lanterns and water bowls were not permitted. Only table stones and grave signs were permitted. Not only nationalist Shinto, but Buddhism was available for funerals. Both Shinto and Buddhism were used in Shōkonsai (Shinto memorial service) held by the divisions.

### B. The present condition of military graveyards.

Military graveyards, which I surveyed all over the country, still exist in sixty-seven places. There are one or more military graveyards for each prefecture. Areas where regiments or Chinjufu were set up always has a military graveyard. There should be one in Seoul or Taipei; however, we do not know where it is.

Generals were rarely buried here. Maybe they left their wills not to be buried here.

I consider the history of military graveyards, using army graveyards as an example. In 1871, an area of graveyards in which grave signs of individuals are the center was founded where Chindai (the former name for divisions) were placed. Then, chapels for the Sino-Japanese War, Russo-Japanese War, World War I, Seinan incident, Manchu incident, and Shanghai incident were built. They did not include accommodation facilities for remains and were meant as memorial towers. Army graveyards have been a memorial place ever since. As the Chinese-Japanese War increased the war dead dramatically, a system was changed to construct chapels to bury separately remains and hair of the dead. Chapels were changed to "Loyal Spirit Towers" when Dainippon Tsūreikenshōkai was founded in 1939. These were giant tombs, which had accommodation facilities for remains at the lower part of a tombstone.

At present, the land of army graveyards is owned by the Ministry of Finance or municipal corporations and run by the association of the bereaved.

#### C. Memory of the army and the war.

Military graveyards began as a burial ground for soldiers who were engaged in military service. After the Sino-Japanese War, chapels were built for the war dead and people came to consider military graveyards as a memorial place. Japanese army and schools used them to practice memorial service.

As army graveyards changed from grave signs for individuals to memorial chapels, people were not able to see the dead. Magnificently built "Loyal Spirit Towers" meant equalization of the dead as invisibilization of the dead as an individual and their rank proceeded. Officers and soldiers were equalized in front of loyalty for Tennno and the battlefield was next to it.

A lot of memorial towers were constructed in military graveyards after the war. It is said that the eight thousand "Loyal Spirit Memorials" before the war increased to twenty-five thousand after the war. Should we suppose that it is because the people demand memorial to the nation?

#### Conclusion

It is asked to confirm and reposition the history in the post-war society as we



are losing witnesses and evidence for the war and the army. I will write another essay about navy graveyards.

### On the Structure of the *Guan wu-liang-shou jing*

NISHIKAWA, Toshifumi

The *Guan wu-liang-shou jing* (abbreviated hereafter as *Guan jing*) is well known as one of the Triple Pure Land sūtras, but various questions concerning its origins have been raised in recent years. Among these studies, the most systematic attempt has been that of Sueki Fumihiko. Based on Sueki's work, in this paper I would like to consider the characteristics (or problems) that appear when the *Guan jing* is seen, not as a Buddhist sūtra, but as a Chinese text.

On first reading, it appears that the *Guan jing* is an unproblematic work. However, once we forget that it is a sūtra and consider it mainly from the standpoint of literary composition, we find that it is a very confused work. This probably derives from the fact that the *Guan jing* was created by bringing together different topics belonging to different sūtras. These topics include (1) the legend of King Ajātaśatru, (2) the topic which underlies the second half of the preface, the thirteen contemplations constituting the meditative good and the conclusion, and (3) the three contemplations constituting the non-meditative good. The point here which diverges from earlier interpretations is the fact that I consider the thirteen visualizations and the conclusion to constitute a unified topic. Using various "glues," these topics were cemented together into one cohesive story, the *Guan jing*.

In this paper, I focus on the preface and the thirteen contemplations. I pointed out that, at least as far as the thirteen contemplations are concerned, the central figure was originally Ānanda. In other words, when in the sūtra the Buddha addresses only Vaidehī, Ānanda is called upon to confirm it; moreover, the central portion of the sūtra is addressed only to Ānanda. This shows that the *Guan jing* originally intended for its message to be transmitted to Ānanda. Why, then, does the Buddha address Ānanda? This was because the sūtra was the teaching for all

future sentient beings.

Although it appears that the *Guan jing* has as its aim the birth of Vaidehī into the Pure Land, in fact it can be said that this is a sūtra in which Vaidehī was skillfully incorporated into the description of the thirteen contemplations centered on Ānanda. According to this way of thinking, the essential point of the *Guan jing* will become apparent when Vaidehī is removed from the picture.

### **The Webbs' International Minimum and the National Minimum**

FUJII, Tōru

The purpose of this paper is to discuss the Webbs' involvement in the international labour movement between the time of their publication of *The History of Trade Unionism* (1894) and *Industrial Democracy* (1897). I point out that a change in the evaluation of trade unionism occurred between these two works, and that it influenced their notion of the National Minimum.

The conclusions of this paper are as follows. Firstly, Sidney Webb served as chairman of the Technical Education Board of the London County Council after 1893 and developed the so-called "scholarship ladder". This was a system for fostering "brainworkers" essential to the realization of the National Minimum. Secondly, he chaired the Commission on Education and Physical Development and presented a report on it at the London Congress of the Second International on 31st July 1896. The report was proposed as a result of his tenure on the Technical Education Board. It was, however, rejected in the plenary meeting owing to the opposition of J. Keir Hardie, leader of the British Independent Labour Party. Finally, in this way the Webbs had already conceived of the International Minimum before the London Congress. Nevertheless they experienced disappointment with the international labour movement due to the rejection of the report of the Commission. They concluded, therefore, that the International Minimum as "utopian" in *Industrial Democracy*.